

CLASS FIVE

Before I start, let me say may Allah reward you and those who follow us on the internet, may the time they take out in pursuit of knowledge be the path that causes them Bi'ithnihi Ta'aala, entry to Heaven.

Before we start the class, I want to make two comments, two quick comments. The first one is that last week's class which was number four, before we had a break about the Buraydah situation, it was approximately an hour and a half or so without the question and answer. I did not realise how long it was until after the class, no one here complained and I can actually look at the faces and monitor over here, the boredom and comprehension level through the notes, through the faces and that is why it went on for over an hour and a half. But I did get some emails that it was too long for one class, no one here complained but I did get some emails. Hearing from the brothers and sisters who study through the internet is very essential and important, we encourage that and we will go by that Inshaa Allah and we will make our classes shorter.

The next one is, in any matter like that we would like to hear suggestions from our brothers on the internet because for example, actually last class we spoke upon the difference between Waajib and Fardh. When I speak here, I can tell the comprehension level, I can tell overall and I was expecting to be flooded on questions about Waajib and Fardh according to the three Imaams on one side and Abu Haneefah on the other side. Even though I got tens of letters and emails and texts on the class, only one was on that issue. No one here asked, it was just one email that I got pertaining to the issue of Waajib and Fardh, I had assumed I was going to get a lot of questions like that. I would like to know the input of the brothers both here and through the internet so we can better the classes. For example, I elaborated on that issue, if the comprehension level is not too much I can explain it in maybe three liners. Actually, most 'Ulamaa if you look into their elucidations on Usool Ath-Thalaathah, they briefly mention this thing. But I mentioned it in somewhat of detail because Allah knows what the future holds for us and if the classes will continue, we want to absorb as much knowledge in many fields within the Tawheed, as we can.

When I asked why no one asked me about the issue of Waajib and Fardh, everyone said it was very clear, which I find Alhamdulillah amusing, because I remember when I first studied it. The first time, I had absolutely no idea what I was studying, and this particular matter I actually remember the first time I heard of it. It was very difficult for me, but Alhamdulillah everyone understands it. Even young Muhammad, seven year old Muhammad my beloved student, he called me again and I asked him many questions and he recited Qur'an and I told him what did you learn from last class Muhammad? Seven year old Muhammad said I learned the difference between Waajib and Fardh. So Alhamdulillah if Muhammad knows that, well he is actually very, very smart so I cannot say if Muhammad knows it everyone

knows it but Alhamdulillah no one asked questions and I am assuming that it is clear. Otherwise, we truly welcome questions, especially on that and I give them precedent over any other questions. And Naseehah, on the betterment of the class and suggestions to elaborate on this issue or to take away elaboration from these matters is very essential. We would like to hear and it will not be taken offensively. Just like we hear questions on substantive matters, we want to hear technical questions on the Halaqah.

Now let us get started. This is our fifth class, we have been talking about the four introductory matters that the author mentions. He says the first one of the four is knowledge, and he mentions his definition of knowledge is to know Allah, to know the Prophet Muhammad sallallahu 'alayhi wa sallam and to know the religion with proof. That is the first of the four matters, we spoke about Allah, we spoke about the Prophet Muhammad sallallahu 'alayhi wa sallam, we spoke about religion.

THE ORDER OF THE DEFINITION OF KNOWLEDGE

The first point for today is the order, he mentions as definition of knowledge, knowing Allah, knowing the Prophet Muhammad sallallahu 'alayhi wa sallam and knowing the religion. If you look in Adh-Dhurar and other books, you might find the order different a little bit, where he would mention Allah and then religion and then the Prophet Muhammad sallallahu 'alayhi wa sallam. Why is that? The reason is two reasons. The first reason is, the Prophet Muhammad sallallahu 'alayhi wa sallam and Islam, and religion, are inseparable. It does not matter which one you name first, so that is the first reason.

The second reason behind that is he used 'Wa':

مَعْرِفَةُ اللهِ، وَمَعْرِفَةُ نَبِيِّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَمَعْرِفَةُ دِينِ الإِسْلَامِ
بِالْأَدِلَّةِ

Knowing Allah and the Prophet Muhammad sallallahu 'alayhi wa sallam and knowing Islam. When you use 'Wa' which means and in Arabic, it does not necessarily mean an order. Most of the time it does mean an order, but it does not necessarily mean an order. That is our first point.

KNOWING ALLAH, THE PROPHET MUHAMMAD AND THE RELIGION WITH PROOF

He says you have to know Allah, the Prophet Muhammad sallallahu 'alayhi wa sallam and Islam, with proof. We talked about Allah, we talked about the Prophet Muhammad

sallallahu 'alayhi wa sallam and we are going to talk in detail more about him because these three that he gives as definition of knowledge are the core of this book. Now we just mention them as introductory matters, as A, B, C of knowledge, for number one of the four introductory matters. Now he says, you have to know proof, you have to know religion with proof.

We stopped at the issue of proof, so let us talk about proof today:

بِالْأَدِلَّةِ

WHAT IS THE DEFINITION OF PROOF?

Proof literally means something that leads to that which is sought. In a religious context, and we mentioned there is Lughawi (لغوي) and Istilaahi (اصطلاحی), linguistic, literal, and a Shar'ee definition. Here, proof, Adillah means textual and intellectual proof. Textual proof, what we mean here is that which is affirmed by revelation, the Qur'an and the Sunnah, the revelation, and that which is directly derivative from them like Ijmaa' and Qiyaas. That is one type of proof here. It also means knowing Allah and His Messenger and His Deen, through the use of intellectual proof, which is proper in these areas. To be observant of Allah's creations, Allah mentions it in the Qur'an:

وَمِنْ آيَاتِهِ...

Just that by itself, is mentioned eleven times. Among Allah's Ayaat, among Allah's proof, among Allah's evidence, among Allah's signs, and among Allah's lessons is the creation, or to look into the sky, the Earth, the oceans, the day, the night. That is all in the Qur'an, intellectual proof, to analyse, to look at that.

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَخَلْقِ اللَّيْلِ وَالنَّهَارِ... ﴿البقرة:﴾

١٦٤

Verily, in the creation of the Heaven, the Earth, the alteration of the day and the night, change of night to day and day into night, are indeed signs, Ayaat, for the men to understand, for the people to understand.

In addition to that proof, is physical miracles that occurred during the life of the Prophet Muhammad sallallahu 'alayhi wa sallam at his hands, by the will of Allah. Like water springing from his fingers, speaking to inanimate objects and them responding to him, rocks

giving him Salaam. Among the proof also that is mentioned here, that should be known, is affairs that the Prophet sallallahu 'alayhi wa sallam told of the unseen, in the Qur'an and the Sunnah, that he foretold of, that could have only been known from Allah and revelation, and that had occurred exactly as he told them and some that we are awaiting for them to occur.

The purpose, the author states proof, that you need to know proof, is you need to understand proof because it will give you a better understanding of the matter that he is talking about. The essential matters of Tawheed, the core matters of Tawheed, the principle matters of Tawheed need to be believed in firmly, decisively, with no doubts. And usually, it is proof that leads you to that.

Before we get to the next point, let me say when we get to the core part of the book, like I said, we are going to go over knowing Allah, knowing the Prophet Muhammad sallallahu 'alayhi wa sallam and knowing the religion, and knowing them with proof. So when we get there, because we talked about proof in detail here, we are going to refer you back to the beginning. We are going to say remember we talked about proof, go refer to it over there instead of repeating it again. Likewise, in the future Inshaa Allah, we are going to study Usool, when we study Usool, we are not going into depth in talking about Waajib and Fardh and the difference among the Fuqahaa' in that matter. We are going to say remember in Tawheed, we mentioned that in Tawheed, go refer to that over there. That is why we can elaborate on some matters so in the future, they are going to save us some time.

IS TAQLEED PERMISSIBLE IN MATTERS OF 'AQEEDAH?

Can you do Taqleed, which is following, imitating a Shaykh or scholar or a knowledgeable person on matters of 'Aqeedah, or must you know the proof? Is it a prerequisite to know the proof? Is your Imaan accepted if you do not know the proof? We got a man who is knowledgeable, and one who is ignorant, they take their Shahaadah, they fully believe in Tawheed and they have no doubt in it, but they do not know the proofs. If you ask them for the proofs, they are not going to know it. This matter is called, the scholars talk about it

under *Sihhat Imaan al-Muqallid fil-'Aqaa'id*. Muqallid is the imitator, is the Imaan of one who is an imitator good or not? The author says you need to know proof for these matters, do you really need to know them as a must or is it a recommendation, and is your Imaan accepted or not? This is what the scholars discussed. Many think this is an easy matter but in reality, it is not, it is fought on two different fronts.

The first front is the major one, and that is between the Mu'tazilah, the sect the Mu'tazilah on one side, and Ahlus-Sunnah wal-Jamaa'ah, us, on the other side. One of the many characteristics of the Mu'tazilah is they reject the faith of one who does not know proof of the matters of 'Aqeedah. Some attribute this to the sect, the Ashaa'irah, they also say that the Ashaa'irah request the same as the Mu'tazilah. But al-Qushayri, which is of the

Ashaa'irah, and other scholars of Ashaa'irah said Abu al-Hasan al-Ash'ari, the father of the Ashaa'irah, it is not true that he said that. And that he, the father of the Ashaa'irah believes, which we believe he later recanted, he believes that the belief of a Muqallid is true. So basically it is between Ahlus-Sunnah and al-Mu'tazilah, number two, it is between Ahlus-Sunnah themselves. Overall, there are three opinions on the matter.

THE FIRST OPINION THAT YOU MUST KNOW THE PROOF

The first opinion is you have to know proof for matters of 'Aqeedah. If you do not know the proofs for the matters of 'Aqeedah, your Imaan is rejected, and this is what ar-Raazi said, this is what Abul-Hasan al-Aamidi said, and this is what the overwhelming majority of the Mu'tazilah said. Abu al-Mudhaffar as-Sammaani said, it is not permissible for a layman to blindly follow in matters of 'Aqeedah, according to some of the Fuqahaa' and the philosophers. You must know proof from the Qur'an, from Ijmaa', from Qiyaas, or whatever it may be, pertaining to your 'Aqeedah, and Mu'tazilah resort a lot to 'Aql.

THE SECOND OPINION THAT IT IS NOT OBLIGATORY TO KNOW THE PROOF

Number two, the second opinion. It is not obligatory to know the proof, you do not have to know the proof. Following the saying of a scholar, imitating, mimicking, following the scholar, Taqleed, is a way to go about and it is accepted as long as you are firm in your faith and you have no doubts, that is important. That is the opinion of overwhelming majority of Ahlus-Sunnah wal-Jamaa'ah. The first opinion is you must know the proof as a condition for your belief, basically the Mu'tazilah. Second opinion is you do not need to know the proof as long as you follow in the truth, without having any hesitation or doubt.

THE THIRD OPINION THAT KNOWING THE PROOF IS HARAAM

The third opinion is, looking into proof is Haraam because if you are not qualified, looking into proof could cause you to go astray. This is attributed to some of the followers of Imaam Ahmad Ibn Hanbal. The last opinion, I am going to take it out because I think it is really taken out of context and that it is an exceptional saying for some of the very, very few who may be searching into proof ignorantly, which may cause them to have doubts. Someone who cannot comprehend proof to the point that it is actually going to cause a counter affect and get him to be misguided, must go to a scholar to go through that proof. So we will take that out because it is taken in a special context.

SUMMARY OF THE THREE OPINIONS

The summary on these opinions, the first two opinions, is if one is at a level where he is able to maintain proof and attain it, then he should seek proof in 'Aqeedah and other matters. That is why we study this in such detail. Now if you are a layman or one who is not able to absorb and comprehend the proof, he does not need to know the proof, as long as he is firm

on his belief with no doubt. In both situations, one who accepts Imaan without knowing proof, is considered a believer, whether he is knowledgeable or not, whether he is a layman or not. The opinion that said one must know proof, they impose upon one as the first

obligation, to know proof. Awwal Waajib Huwan-Nadhr wal-Istidlaal (أول واجب هو النظر)

(والاستدلال), the Mu'tazilah said the first obligation is you need to seek reasoning and proof. That is the first obligation they impose upon one. The simple response to that is, the proof is sought to get the goal, proof is sought to get a goal. If someone achieves the correct guidance by following, imitating, then he has achieved the goal.

As-Safaareeni gave a summary quote on this matter, he said the truth on this matter that no one can evade, is the validity of a belief of a follower. Follower meaning one who imitates someone else, one who does Taqleed. Taqleed means to get to the right path, and this person chose a way to get to the right path. What he is saying is, proof is meant to get to the right path, so if someone gets it by doing Taqleed then he has achieved the goal. An-Nawawi also agreed and gave statements similar to this in Sharh Muslim. Shaykh Ali al-Khudhayr, may Allah hasten his release from the Arabian Peninsula prisons, he was among the scholars who were taken on the same day, same issue with Shaykh Nasir al-Fahd. He said it is permissible in 'Aqeedah matters to follow, as long as you are firm in what you supposedly imitate, follow, do Taqleed in, and have absolutely no doubts, even if you do not know the Daleel. Ibn 'Uthaymeen followed along with that same conclusion and said it is permissible to follow in matters of 'Aqeedah, as long as one has no doubts. Proof that Taqleed is permissible, we will take about four or five of them.

THE PROOFS THAT TAQLEED IS PERMISSIBLE

The first one is, Allah directed people to ask the people of knowledge. If you do not know something, Allah directed you to ask the people of knowledge. Allah said in the Qur'an:

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنْتُمْ لَا تَعْلَمُونَ ﴿النَّحْل: ٤٣﴾

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنْتُمْ لَا تَعْلَمُونَ ﴿الْأَنْبِيَاء: ٧﴾

Two times, in Surat an-Nahl and Surat al-Anbiyaa'. Ask the people of knowledge, ask what? This in Arabic, He did not say what to ask about, the substance of it, this is called in Arabic, Hathf fil-Muta'allaq (حذف في المتعلق). He did not say what to ask about, is it principle matters of Islam, Tawheed, or is it general Fiqh matters? It is not there, that is Hathf fil-Muta'allaq. The answer is, all of that. Tawheed matters, the first encompasses all that, whether it may be matters of Tawheed like we are studying here, or secondary matters

which are Fiqh matters, like Zakah and Hajj and Salah and the details of that. That is proof that one's Imaan is good if he asks. The second proof:

﴿١٢٢﴾ ...وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَذَرُونَ ﴿التوبية: ١٢٢﴾

Allah in the Qur'an, Surat at-Tawbah said, the meaning of it is a party should stay back, knowledgeable people, knowledgeable group need to stay back and warn the other people when they return to them so that they may be aware of the evil and the good and know the difference. Basically, a group of people should stay back and teach this religion. Warner in the verse is sufficient, teachers stay back and teach and others follow, and it did not say proof like in the first verse. More so, the third proof, Allah says to the Prophet Muhammad sallallahu 'alayhi wa sallam:

فَإِنْ كُنْتَ فِي شَكٍ مِّمَّا أَنْزَلَنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَءُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَ مِنَ الْمُمْتَرِينَ ﴿يونس: ٩٤﴾

﴿٩٤﴾

Oh Muhammad sallallahu 'alayhi wa sallam, if you are in doubt concerning that which We have revealed to you, and he has no doubts, then go and ask those who are reading the Book. Ask other people, in Surat Yunus, meaning if you are in doubt oh Muhammad sallallahu 'alayhi wa sallam, and of course the Prophet sallallahu 'alayhi wa sallam had no doubt, but if you are in doubt, ask. So laymen can ask and follow. In all of these, it says ask but it does not also include that you got to know any proof in it. It does not state that you have to summarise or memorise or know or find out the proof. In the Hadith of the Prophet Muhammad sallallahu 'alayhi wa sallam, the next proof:

مَنْ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ فَقَدْ عَصَمَ مَالُهُ وَدَمُهُ إِلَّا بِحَقِّهَا

In Sahih Muslim, the Prophet sallallahu 'alayhi wa sallam said, whoever says Laa ilaaha illallah Muhammadar-Rasoolullah, then his wealth, and his blood has become inviolable, they become sacred, no one can touch it and Allah subhaanahu wa ta'aala will hold him accountable and ask him. Why was his blood and wealth held sacred and inviolable? As long as he says Laa ilaaha illallah Muhammadar-Rasoolullah. Did he say, whoever says Laa ilaaha illallah with proof? He said merely whoever says Laa ilaaha illallah. If proof was obligatory to know, he would have added that, it would have been added to the Hadith.

Next proof, and this is one of the proofs Ibn ‘Uthaymeen reiterated, emphasised. Many ignorant and laymen cannot do Ijtihad and encompass proof and memorise it and rationalise it. You are in reality, when you are telling them they got to know the proof, you are asking them something which is above their means. And Allah said in the Qur'an:

﴿٢٨٦﴾ الْبَقْرَةُ: لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ...

Allah burdens not a person beyond his scope. What is obligatory and the objective is one firmly believes without any doubt, whether it is through proof or through following. Most of the Fuqaha' said, if you cannot force laymen to know proofs on matters of Fiqh, because it is too big of a hardship on them, we cannot force them to learn proofs on matters of 'Aqeedah because that is even a bigger hardship on them. Hadith Dhumaam Ibn Tha'labah, Dhumaam Ibn Tha'labah came to the Prophet Muhammad sallallahu 'alayhi wa sallam:

ضِمَّامَ بْنَ ثَعْلَبَةَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَدِمَ عَلَيْنَا
فَأَنَّا خَ بَعِيرَةً عَلَى بَابِ الْمَسْجِدِ فَعَقَلَهُ ، ثُمَّ دَخَلَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَآلِهِ وَسَلَّمَ وَهُوَ فِي الْمَسْجِدِ جَالِسٌ مَعَ أَصْحَابِهِ ، فَقَالَ : أَيُّكُمْ ابْنُ
عَبْدِ الْمُطَّلِبِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ : " أَنَا ابْنُ عَبْدِ
الْمُطَّلِبِ فَقَالَ : مُحَمَّدٌ ؟ قَالَ : " نَعَمْ " قَالَ : يَا مُحَمَّدُ ، إِنِّي سَائِلُكَ
وَمُغْلِظُ عَلَيْكَ فِي الْمَسَالَةِ ، فَلَا تَجِدُنَّ عَلَيَّ فِي نَفْسِكَ ، فَإِنِّي لَا أَجِدُ فِي
نَفْسِي قَالَ " : سَلْ عَمَّا بَدَا لَكَ " قَالَ : أَنْشُدُكَ اللَّهَ ، إِلَهَكَ وَإِلَهَ مَنْ قَبْلَكَ
، وَإِلَهَ مَنْ هُوَ كَائِنٌ بَعْدَكَ ، آللَّهُ بَعْثَكَ إِلَيْنَا رَسُولاً ؟ قَالَ : " اللَّهُمَّ نَعَمْ "
قَالَ : أَنْشُدُكَ اللَّهَ إِلَهَكَ ، وَإِلَهَ مَنْ قَبْلَكَ ، وَإِلَهَ مَنْ هُوَ كَائِنٌ بَعْدَكَ ، آللَّهُ
أَمْرَكَ أَنْ نَعْبُدَهُ وَلَا نُشْرِكَ بِهِ شَيْئًا ، وَأَنْ نَخْلُعَ هَذِهِ الْأُوْثَانَ وَالْأَنْدَادَ التِّي
كَانَ آبَاؤُنَا يَعْبُدُونَ ؟ فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ : " اللَّهُمَّ نَعَمْ ثُمَّ
جَعَلَ يَذْكُرُ فَرَائِضَ الْإِسْلَامِ فَرِيضَةً فَرِيضَةً ، الصَّلَاةَ ، وَالزَّكَاةَ ، وَالصِّيَامَ

، وَالْحَجَّ ، وَفِرَائِضُ الْإِسْلَامِ ، كُلُّهَا يَنْشُدُهُ عِنْدَ كُلِّ فَرِيضَةٍ كَمَا أَنْشَدَهُ فِي
 الَّتِي كَانَ قَبْلَهَا حَتَّى إِذَا فَرَغَ قَالَ : فَإِنِّي أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَأَنَّكَ
 عَبْدُهُ وَرَسُولُهُ وَسَلَوْدِي هَذِهِ الْفِرَائِضُ ، وَاجْتَبِ مَا نَهِيْتَنِي عَنْهُ لَا أَزِيدُ
 وَلَا أَنْقُصُ ، ثُمَّ انْصَرَفَ رَاجِعًا إِلَى بَعِيرِهِ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
 عَلَيْهِ وَآلِهِ وَسَلَّمَ حِينَ وَلَى : " إِنْ يَصْدُقُ ذُو الْعَقِيقَتَيْنِ يَدْخُلُ الْجَنَّةَ "

Let me give you the summary in English, Dhumaam Ibn Tha'labah came to the Prophet sallallahu 'alayhi wa sallam. He tethered his camel by the door, he told the Prophet sallallahu 'alayhi wa sallam I am going to be harsh on you. He is a Bedouin, he is trying to tell the Prophet sallallahu 'alayhi wa sallam my nature is a little bit different, their nature was a little bit different. He said which one of you is Ibn Abdul Muttalib? The Prophet said I am Ibn Abdul Muttalib. He said, you are Muhammad? He said, I am Muhammad. So he said, I am going to be harsh on you, I am not going to take it personal, you do not take it personal. He began to ask the Prophet sallallahu 'alayhi wa sallam about the oneness of Allah. Then he said, did Allah send you? And the Prophet sallallahu 'alayhi wa sallam said yes, Allah sent me with the Oneness of Allah, then each Faraa'idh of the five pillars, he began to ask him, asking him by Allah was he sent to convey that. After he asked and he believed, he raised his hand and said oh Messenger of Allah, I shall not add to these matters nor shall I subtract from them. I am going to believe in these matters that you just told me about. He asked a few questions about the Oneness of Allah, the Shahaadah, and the Faraa'idh, the five pillars, and he accepted from the truthfulness of the Prophet Muhammad sallallahu 'alayhi wa sallam. He accepted Imaan with no doubt, and he left.

An-Nawawi commented on this Hadith in Sharh Muslim, said this is proof of what the Imaams went to that laymen followers who believe do not have to know proof as a condition of them being believers. An-Nawawi went on to say, Sharh Sahih Muslim, it is sufficient of them that they have firm belief with no doubt or hesitation, unlike what al-Mu'tazilah said. An-Nawawi said, it is derived from this, why is it derived from this Hadith? Because the Prophet approved Dhumaam on his belief, of believing without any proof. There was no exchange of proof in there, he was never questioned, do you know these proofs, do you know this miracle, do you know that miracle? So that is proof that one does not have to know the proof.

The next proof. When the Sahaabah entered the lands of the non Arabs, they accepted the Imaan of the people. The Bedouins, the non Arabs, none of them were ordered to sit and recite proof, nor were some quizzed, nor were some tested as to what your proof is that you

believe in Laa ilaaha illallah Muhammadar-Rasoolullah, like that which al-Mu'tazilah said. So that is some proof on this matter.

Look at the sayings of some of the scholars, Nawawi said whoever says Shahaadah truly believing in it, even if he is a Muqallid, a follower, imitator, he is a believer. Because the Prophet sallallahu 'alayhi wa sallam thought it was sufficient to hear the Shahaadah of many and did not request that they know the proofs of Tawheed and 'Aqeedah, and the accumulation of the Hadith on this are authentic and Mutawaatir. That is a statement of an-Nawawi. Ibn 'Aqeel Rahimahullah said, it is not a goal to know the proof, it is just means to know the proof, to make your belief firm; and if this happens without knowing proof that is sufficient. Ibn Hazim in his book al-Fasil, the fourth volume, I think it would be around page thirty five or after page thirty five, he said everyone else other than the Mu'tazilah said anyone who believes in his heart, a true belief without no doubts, and say it on their tongue, Laa ilaaha illallah Muhammadar-Rasoolullah and everything the Prophet sallallahu 'alayhi wa sallam came with is the truth and denounce everything other than that; is a believer, even if he is a Muqallid and proof is not a prerequisite. Ibn Qudaamah in his book on Usool, Rawdat an-Naadhira, said the Imaan of a Muqallid, a follower or imitator is good. Shanqeeti Rahimahullah, of the contemporary scholars commenting on Rawdat an-Naadhira, followed along in that opinion. Safaareeni said, like I mentioned earlier when I first started, the truth on the matter that no one can evade is the validity of the belief of a Muqallid. I mentioned to you what Shaykh Ali Khudayr said, may Allah hasten his release, and Ibn 'Uthaymeen and many others. Now we are done with the first matter of the four introductory matters.

The first matter is knowledge, to know Allah, the Prophet Muhammad sallallahu 'alayhi wa sallam and the religion with proof. We are done with that.

THE SECOND INTRODUCTORY MATTER: TO ACT UPON KNOWLEDGE

Number two of the four introductory matters is to act upon knowledge:

الْمَسَأَلَةُ التَّانِيَةُ: الْعَمَلُ بِهِ

THE TYPES OF ACTIONS IN ISLAM

Our first point on this matter is the types of actions in Islam. Number one, ordained, Waajib, Fardh. Then you got the Sunnah, Mustahabb, the non obligatory that you get reward for. Then you got the Makrooh, the disliked, and then you got the Haraam.

DO YOU GET REWARD FOR LEAVING THE HARAAM?

Haraam actions need to be applied. How do you apply the Haraam actions? By leaving them. Applying knowledge, is applying your knowledge in matters that are Haraam as well, and in Shirk as well. How so? By leaving it, by staying away from it.

Does one get reward if he applies his knowledge in matters of Haraam? Leaving sins and leaving Shirk, we mentioned is one of the actions of knowledge. If one leaves Shirk and one leaves sin, does he get reward for it? The answer is, it is one of two situations. And that is our point number two. We mentioned the type of actions, then number two is do you get reward for leaving the Haraam? If he leaves it for the sake of Allah, like the Hadith says in the Sahihayn:

أَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ " أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِذَا هُمُ الْعَبْدُ بِسَيِّئَةٍ لَمْ تُكْتَبْ عَلَيْهِ فَإِنْ عَمِلُوهَا كُتِبَتْ عَلَيْهِ سَيِّئَةً وَاحِدَةً

وَفِي رِوَايَةٍ فَإِنْ تَرَكَهَا فَأَكْتُبُوهَا لَهُ حَسَنَةً ; فَإِنَّمَا تَرَكَهَا مِنْ جَرَائِي

A sin will not be written for one who thinks or intends to do a sin, if he commits the sin it will be written as one sin. If he thinks and intends, it will not be written against him. In another narration of the Hadith, if he leaves doing that sin for reward from Allah, then he gets reward for it.

That is the first one, if he leaves it for the sake of Allah, he gets reward for it. If he leaves it because he is lazy or he is unable to do that sin, he does not get a reward. For example, his homeboys did not pick him up to go to the bar. He says well, Alhamdulillah I got reward. You did not leave because your boys did not come. You do not get reward. A girl rejected him then he says Alhamdulillah I did not commit Zina because the girl rejected me. You do not get reward, because you did not do it because you were unable to. If you left it, you said you know what, everything is available for me, I leave it for the sake of Allah, then that is when you get reward. The opportunity is there, you leave it for Allah's sake, then you get reward. If you do not do it because the chances are not there, then you do not get reward, because of the narration of the Hadith that I mentioned. So knowledge, applying knowledge also is in Haraam.

The next point, he started with knowledge and then he went to applying knowledge. Because knowledge fixes, knowledge corrects the intention and the method of application that result in your action being proper.

THE ESSENTIAL ASPECTS OF APPLYING KNOWLEDGE

Now let us take on some pointers on the essential aspects of applying knowledge. Here we have to think and focus.

One of the differences, the major differences between the Salaf and those of us today, is the variance between knowledge and acting upon it. Allah in the Qur'an said:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسُونَ أَنفُسَكُمْ وَإِنْتُمْ تَتَنَاهُونَ عَنِ الْكِتَابِ ۚ أَفَلَا
تَعْقِلُونَ ﴿البقرة: ٤٤﴾

You enjoin the Birr, piety and righteousness on people, and you forget it and you do not apply it and you do not practice it, you yourself? This is a question by Allah, meant to rebuke and reprimand. You enjoin on other people what you do not do yourself? It is to rebuke and reprimand and scold for not applying that which you know and that which you preach. It was revealed about the scholars of Bani Isra'eel but it applies to the scholars of Islam and the followers of Prophet Muhammad sallallahu 'alayhi wa sallam and all people as well.

Ibn Abbaas radhiyallahu 'anhuma said the Jews of Madinah used to tell their friends and relatives who were Muslims, remain on Islam and that which that man is teaching you, because he is speaking the truth; yet they themselves did not believe. They used to preach but did not act so this was revealed because of them.

Ibn Jareer Rahimahullah said, the scholars of the Jews used to order the people to do the good by Allah, and they themselves did sins. This verse is a reprimand. It is not a reprimand because it ordered good but it is a reprimand because he did not do the good. Pay attention, so no one will quit on me after today. I do not want no one to say the scrutiny is so much on the students of knowledge that I am just going to quit, I would rather be ignorant, it is easier to be ignorant.

ORDAINING THE GOOD AND FORBIDDING THE EVIL AND APPLICATION WITHIN ONESELF ARE TWO SEPARATE OBLIGATORY MATTERS

The proper opinion on this matter here, is ordaining the good, forbidding the evil and application of it within oneself are two separate things. Ordaining the good, forbidding the evil on one side and the application on one side. They are two separate obligatory matters, one does not drop if the other drops. Let me repeat, the proper opinion, and there is a second opinion on this but the proper opinion of two opinions on this matter, is ordaining the good, forbidding the evil on one hand and application, applying what you learn and know in oneself, on yourself and on your close ones that are under your control is another matter. One does not drop if the other drops. Some said if one falls into a sin, he should not

deter others. That is the weaker of the two opinions. You got that? That is the weaker of the two opinions.

The verse is basically saying, here is what the verse is basically saying. You are doing right in ordaining the good, then follow it yourself. It is not saying do not go and convey the message or stop. The truth is, you are going to convey the truth, follow it yourself. You refrain from the evil you are telling the people to refrain, work on yourself like you are telling people to do. It is a reprimand, not to stop one from ordaining the good and forbidding the evil, but rather to follow in that which he is saying and what he is teaching.

In Hud, Shu'ayb said:

...وَمَا أُرِيدُ أَنْ أُخَالِفُكُمْ إِلَى مَا أَنْهَاكُمْ عَنْهُ ۚ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا
اسْتَطَعْتُ ۚ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ... ﴿٨٨﴾
هود: ٨٨

I do not want to be in contradiction to that which I have forbidden you. Contradiction, I do not want tell you one thing and do another thing.

A MAN WHOSE ACTIONS DO NOT MATCH HIS KNOWLEDGE

Hadith, pay attention to this Hadith. Usaamah Ibn Zayd radhiyallahu 'anhu, the Prophet sallallahu 'alayhi wa sallam said:

يُجَاءُ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقَى فِي النَّارِ فَتَنْدَلِقُ أَقْبَاهُ فِي النَّارِ فَيَدْوِرُ
كَمَا يَدْوِرُ الْحِمَارُ بِرَحَاهُ فَيَجْتَمِعُ أَهْلُ النَّارِ عَلَيْهِ فَيَقُولُونَ أَيْ فُلَانُ مَا
شَأْنُكَ أَيْسَ كُنْتَ تَأْمُرُنَا بِالْمَعْرُوفِ وَتَنْهَانَا عَنِ الْمُنْكَرِ قَالَ كُنْتُ آمْرُكُمْ
بِالْمَعْرُوفِ وَلَا آتِيهِ وَأَنْهَاكُمْ عَنِ الْمُنْكَرِ وَآتِيهِ

Bukhari and Muslim, Usaamah Ibn Zayd said a man will be brought and put in Hellfire. And in another narration, the first to be put in hellfire. And he will circumambulate, go around in a circle in Hellfire, like a donkey of a grinding mill. The flour grinding mill, you know how he goes around them, that is how he will be. People of Hell will gather around him and say, oh so and so, Yaa Shaykh, Yaa 'Aalim. Did you not order us to do the good and forbid the evil? Did you not give us those eloquent sermons? Did you not you appear on satellite TV and tell us you got to do this and you got to do that? Were you not tweeting us about this and that? Were you not Youtubing us on this and that? Were you not the one who was teaching us

what to do and what not to do? What on earth are you doing here? They are surprised, they are in shock, the people in Hell are shocked that he is there. He is a Shaykh, he used to be called a Shaykh. The people in Hell are surprised to see him in Hell because he was deemed pious and righteous.

The man will say, I used to order the others to do the good but I myself never did it, and I used to forbid others from the evil while I myself used to do it. In Sahih at-Targheeb wat-Tarheeb the author said, this is a man whose actions do not match his knowledge. His actions do not match his knowledge.

ONE IS GOING TO BE QUESTIONED ABOUT HIS KNOWLEDGE ON THE JUDGMENT DAY

عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَرْوُلْ
قَدْمًا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّىٰ يُسْأَلَ عَنْ عُمُرِهِ فِيمَا أَفْنَاهُ وَعَنْ عِلْمِهِ فِيمَا
فَعَلَ وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَا أَنْفَقَهُ وَعَنْ جِسْمِهِ فِيمَا أَبْلَاهُ

Four matters the Hadith says, the Hadith says in Tirmidhi, ad-Daarimi and it is authentic, a man will not move forward on the Judgment Day one step, until he is questioned about four things. The first thing he is going to be asked about is how he spent his life. The second one is about knowledge, did he teach it, did he apply it, more so, did he apply it? And the third one is about his wealth, where he got it and how did he spend it. And the fourth one is going to be about how did he wear out his youth. Those are four matters, you do not step forward on the Judgment Day, and why we brought it is for the second matter, one is going to be questioned about his knowledge. It is not to be stacked up in one's brain and not applied.

SAYING THAT WHICH YOU DO NOT DO

عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ ، رَضِيَ اللَّهُ عَنْهُ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ " : مَثَلُ الْعَالِمِ الَّذِي يُعَلِّمُ النَّاسَ الْخَيْرَ وَيَنْسَى نَفْسَهُ ،
كَمَثَلِ السِّرَاجِ يُضِيءُ لِلنَّاسِ وَيَحْرُقُ نَفْسَهُ "

At-Tabaraani in al-Kabir and al-Mundhuri said it is authentic. The Prophet sallallahu 'alayhi wa sallam said, the example of a knowledgeable person who teaches and forgets himself to apply it, does not apply himself, is like a lamp, like a light, like a chandelier. It lights to

people but it burns itself, that is the example the Prophet Muhammad sallallahu 'alayhi wa sallam said.

عَنْ أَنَسِ بْنِ مَالِكٍ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " :
مَرَزَتُ لَيْلَةً أَسْرِيَ بِي عَلَى قَوْمٍ تُقْرِضُ شِفَاهُهُمْ بِمَقَارِيبَ مِنْ نَارٍ ، قَالَ
: قُلْتُ : مَنْ هُؤْلَاءِ ؟ قَالَ : هُؤْلَاءِ خُطَّبَاءُ مِنْ أَهْلِ الدُّنْيَا ، كَانُوا يَأْمُرُونَ
النَّاسَ بِالْبَرِّ وَيَنْسَوْنَ أَنْفُسَهُمْ ، وَهُمْ يَتَلَوَّنُونَ الْكِتَابَ أَفَلَا يَعْقِلُونَ "

Musnad Ahmad, actually it is Sahih at-Targheeb wat-Tarheeb, Ibn Hibbaan, al-Bayhaqi. The Prophet sallallahu 'alayhi wa sallam when he went on the night of the Israa', he seen people whose tongues and their lips were being sliced with metal knives of fire. Every time they were sliced, they would return to their original state to be sliced again without respite. The Prophet sallallahu 'alayhi wa sallam has Jibra'eel next to him, he said Jibra'eel, who are these? Why are they suffering like this? Jibra'eel said these are the public speakers of your Ummah, they say that which they do not do.

KNOWLEDGE THAT DOES NOT BENEFIT

رَيْدٌ بْنُ أَرْقَمَ قَالَ... كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ... اللَّهُمَّ
إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ
وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا

In Sahih Muslim, the Prophet sallallahu 'alayhi wa sallam used to seek refuge. Oh Allah, I seek refuge in you from knowledge that does not benefit, from a heart that does not entertain fear of Allah, from a soul that is not satisfied, and a supplication that is not answered. The Prophet Muhammad sallallahu 'alayhi wa sallam says I seek refuge from knowledge that does not benefit. If there is one thing you are going to leave out with today, it is to know this Hadith. Wallahi if you truly comprehend this, you will be in agony. If you truly comprehend this you will truly be in agony.

How many and let us be truthful, let us be truthful with ourselves today, let us be truthful, how many make this Du'a? I consider anyone who attends our program, our classes, among the best of the best Insha'a Allah. This is knowledge, not for worldly gain. We do not

exchange money, we do not go for popularity's sake, it is not about contests, no one comes here to mingle with girls, no one comes here to join the opposite sex. No one comes here to listen to a few sexual jokes under the banner of Fiqh of Love while having major deficiency in Walaa' and Baraa'. No one comes here for that kind of stuff. Those firmly on the guidance that we teach here, the guidance of Tawheed, those on this guidance of the Tawheed on the Manhaj, whoever is firm on that study are the followers of the Prophet Muhammad sallallahu 'alayhi wa sallam and the Messengers. And they are the carriers of Laa ilaaha illallah, and are the revivers who usually get tested like that of the trials of the Messengers before, and at the same time they are the ones who uplift this Ummah from its darkness and its defeats. Because this is the Tawheed, this is the pure. This is it, this is Islam, take it or leave it. That is how we teach here.

So you are, Inshaa Allah, among the few of the few of the very, very, very, very few who study this Deen and this Tawheed seriously and for no other, no personal gain. So, out of this few, who of us makes the Du'aa that the Prophet Muhammad sallallahu 'alayhi wa sallam made, seeking refuge in knowledge that does not benefit? Oh Allah, I seek refuge in You, from knowledge that does not benefit. I know many who study through the Internet and who study here with us, a lot of them make Du'aa and it is a goal for them to be knowledgeable and always say:

...رَبِّ زِدْنِي عِلْمًا طه: ١١٤

But how many of us has sought refuge from knowledge that does not benefit us? Be truthful. Knowledge that does not benefit us means knowledge that we do not apply. I fear if we were to do a survey on this matter, we would return with a huge disappointment to all of us. When did one of us, and we be truthful with ourselves, fidget and shiver with chills before Allah, like a wet bird, pleading and seeking refuge in Allah from knowledge that does not benefit us? I say this is the difference between the Khalaf, the latter people, and the Salaf, who carried the legacy of the Ummah. The curriculum is there, the curriculum to uplifting this Ummah is there, we have it. We have it and we do not need those so called Mufakkir and thinkers to come and blab, and other ones who want to come and change. The curriculum is there, it is solid. The curriculum for uplifting this Ummah, the guidance is there and has been for fourteen centuries, over fourteen centuries. The problem is, the problem is the application.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ

The Prophet used to make that Du'aa. The Prophet sallallahu 'alayhi wa sallam was successful in getting the Sahaabah to apply it. He printed copies of the texts that we learn, in the hearts, in the hearts of the Sahaabah he printed it. He made it a guidance they acted upon, it became a total way of life for them. That is the secret. That right there, that right

there is the secret of how the Prophet sallallahu 'alayhi wa sallam made the most successful nation on the Earth, from shattered, feuding, Bedouin, anarchist, who were in the midst of a deserted, deserted desert; not just any regular desert, a deserted desert, who became the superpower of the world in a historical, record breaking, lightning, bat of an eye time frame. For thirteen years, the Prophet was busy inscribing this Tawheed and 'Aqeedah in the hearts. In the hearts, not on paper, not on CD, not on YouTube, not on the internet, he was doing it in the hearts. Today, many and most of the small students of knowledge, have more books than the renowned 'Ulamaa who revived this Ummah. Al-Maktabah ash-Shaamilah who I really have not gotten to know yet, it is something you download with thousands of volumes. Whether it may be knowledge that they have, we have it. Whether the way it is organised, or the quantity, or the print of it, or how you get it on CD or how you search it; we have more knowledge, many have more knowledge today than the renowned 'Ulamaa. Allah in the Qur'an said about Ya'qoob:

﴿٦٨﴾ ...وَإِنَّهُ لَذُو عِلْمٍ لِمَا عَلَّمَنَا... ﴿يُوسُف﴾

Verily, he was endowed with knowledge, about Ya'qoob. From that which We taught him, he had knowledge. Qataadah says the meaning of this verse is, he was endowed with application and applying that which We taught him.

أخرج أبو نعيم في الحلية عن ابن المبارك : سُئل سفيان الثوري

Sufyaan ath-Thawri was asked, do you like to study or apply what you study:

طلب العلم أحب إليك أو العمل؟

He said, knowledge is sought to be applied so never leave seeking knowledge for application, and never leave application for seeking knowledge:

فقال: إنما يراد العلم للعمل ، فلا تدع طلب العلم للعمل ، ولا تدع العمل

لطلب العلم

What are you trying to say Sufyaan ath-Thawri? Basically he is saying, knowledge and application come hand in hand, they are inseparable, you cannot separate the two.

Imaam Ahmad told his students once, there is never a Hadith I passed by except I fully applied it. Fully applied every single Hadith. I once passed by a Hadith that the Prophet sallallahu 'alayhi wa sallam went to go cupping to Abu Teeba and he paid one dinar. He said,

so I went to go get cupping and I paid exactly that which the Prophet sallallahu 'alayhi wa sallam paid so I can follow exact Sunnah. Every Hadith, Imam Ahmad, you so daringly say you applied? He would have never said a word like that if he did not truly apply it. A man who in his Musnad Ahmad, had forty thousand Hadith and it is said that he memorised over a million. In his Musnad, forty, you applied every single Hadith? Ibrahim al-Harbi said, I was with Ahmad Ibn Hanbal, I was his companion. For twenty years, winter and summer, cold days and hot days, night and day, not a single day went by except Imaam Ahmad was applying in that day, more than he applied the day before. Twenty years, day and night, he said every day he applied more, today he would apply more than yesterday. The Salaf were the men who were described, when they turned to knowledge

to study it, it appeared on them. In their humility and in their humbleness, and on their tongues, and on their hands.

That is how knowledge affected them. Some of those who claim to be students of knowledge today, the rejects, they come from bars to supposedly being students of knowledge, to unleash their tongues on giants they could never be equivalent to the dust on their shoes in their service to Allah and the Prophet Muhammad sallallahu 'alayhi wa sallam. Just days ago you were in a bar, so suddenly you go to student of knowledge, you become a student of knowledge, now you want to refute giants? I do not mean the Murji'ah rejects alone, but they align themselves, whether intentionally or unintentionally, with the Modernists to refute the true people of Tawheed. From rapping one night to refuting the giants of the Ummah in the morning. From bars and clubs, months ago, to refuting and slandering and chewing poisonous flesh of 'Ulamaa and those who devoted their lives and their wealth and their honour for the sake of Allah. Why?

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ

'Ilm Laa Yanfa'. The men of the past were men that as soon as they turned to knowledge, to learn it, it was seen on their appearance, in their Khushoo', in their humility, their humbleness, in their tongues, in their hands. When one lacks etiquettes and manners, you think they do not know the knowledge of it? You think they do not know about their tongues and their hands and their slanders? You think they do not know it? They do, but it is the wrath of 'Ilm Laa Yanfa'. Why else would the Prophet sallallahu 'alayhi wa sallam emphasise in his Du'aa?

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ

When others can go through the texts of Walaa' and Baraa' like an arrow, they will go sharp through it like an arrow but they cannot apply it in their day to day life. 'Ilm Laa Yanfa'.

In al-Jaami' al-Ahkaam al-Qur'an, a scholar called Abu Uthman al-Hayri, he sat to give one of his classes. And he sat, gave an introduction and sat silent, and silent, and silent. Then Abu al-Abbaas said Shaykh, what is going on? When is the Halaqah going to start? And then, the Shaykh raised his head up and began to cry and weep and then began to chant his poem:

وَغَيْرُ تَقِيٍّ يَأْمُرُ النَّاسَ بِالْتَّقْوَى طَبِيبٌ يُدَاوِي النَّاسَ وَهُوَ سَاقِيْمُ

A non Taqi, one who does not have Taqwa, he is talking about himself, orders people for Taqwa like a doctor giving cure while he himself is in need to be cured from that same illness. The entire Halaqah began to weep. They knew how valuable it was to apply the knowledge. Abu al-Aswad ad-Du'ali, the famous poet, he has a poem about the matter:

يَا أَيُّهَا الرَّجُلُ الْمُعَلِّمُ غَيْرُهُ هَلَا لِنَفْسِكَ كَانَ ذَا التَّعْلِيمِ...

Oh you man who is teaching others, shouldn't the teaching be to yourself?

فَابْدُأْ بِنَفْسِكَ فَإِنَّهَا عَنْ غَيْرِهَا فَإِذَا انْتَهَتْ عَنْهُ فَأَنْتَ حَكِيمُ...

Start with yourself, deter it from wrong. If you are successful in deterring yourself from being wrong, then you have become indeed wise.

فَابْدُأْ بِنَفْسِكَ فَإِنَّهَا عَنْ غَيْرِهَا فَإِذَا انْتَهَتْ عَنْهُ فَأَنْتَ حَكِيمُ

فَهُنَاكَ يُقْبَلُ مَا تَقُولُ وَيُقْتَدَى بِالْقَوْلِ مِنْكَ وَيَنْفَعُ التَّعْلِيمُ...

At that point, when you achieve application of your knowledge, your speech will be accepted, your words will be followed, and your teachers will then become beneficial.

لَا تَنْهَ عَنْ خُلُقٍ وَتَأْتِي مِثْلَهُ عَارٌ عَلَيْكَ إِذَا فَعَلْتَ عَظِيمً...

Do not deter from something and do that which you deter from, a big shame on you if you do so.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ

You see that Du'aa? Talk is plenty, knowledge is abundant, but the application is scarce. This is not meant to scare you away from learning knowledge. This is actually an encouragement to apply that which you learn, that which you deter people from, that, to stay away from it.

That which you order people to go to and to do, it is actually an encouragement for you to follow along in that path, that which you teach people or that which you know of.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ